The Urban Tale Of Myatt And Long

David Myatt, 2005

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There is a modern urban tale that David Myatt is not only 'Anton Long' of Order of Nine Angles (O9A, ONA) fame but also founded the O9A in the 1970s and was its leader for many decades. Myatt himself has consistently denied - on his word of honour - being 'Anton Long' and founding the O9A. Supporters of Myatt have argued that in over forty years no one has provided any evidential facts (evidence acceptable in a Court of Law) that prove that Myatt is Long or that he founded and led the O9A.

Evidential facts in this case include evidence from primary sources, such as documents which forensic linguistics (for example) suggest Myatt may have written {1} or which Myatt under caution admitted to writing; a confession or signed statement by Myatt; sworn testimony by witnesses who are available for cross-examination; forensically verified video/audio recordings of Myatt admitting to being Long and/or of having founded the O9A; and so on.

Lacking such evidential facts, those who believe this urban tale usually do so on the basis of one or more of the following: (i) the fallacy of ad populum, claiming it is "self-evident" because so many others believe it; (ii) the fallacy of argumentum ad verecundiam – appeal to authority - because others including the media, some academics and journalists and political activists and politicians have said or written that he is Long and did found the O9A; (iii) hearsay; and (iv) the fallacy of Incomplete Evidence - also known as the fallacy of suppressed evidence - when material concerning or assumptions about a particular matter are selected and presented to support a particular argument or conclusion while other material or assumptions which do not support, which contradict, the chosen argument or conclusion are withheld or not discussed. Thus, selective evidence and/or selective argument are employed in order to 'prove' a particular point, with such selectively being deliberate, or the result of fallacious reasoning or the result of unscholarly research because secondary and tertiary sources rather than primary sources are used.

In the matter of argumentum ad verecundiam, the most cited authorities are: (i) the book *Black Sun: Aryan Cults, Esoteric Nazism and the Politics of Identity* published in 2001 and written by Nicholas Goodrick-Clarke; {2} (ii) a 2009 MA thesis titled *Political Esotericism & the convergence of Radical Islam, Satanism and National Socialism in the Order of the Nine Angles*; written by Jacob Senholt, a revised version of which was published as a chapter in the 2012 book *The Devil's Party - Satanism in Modernity*; {3} (iii) a chapter in a 2016 book by Massimo Introvigne titled *Satanism: A Social History*; {4} (iv) a 1998 article titled *The Most Evil Nazi in Britain* in the antifascist Searchlight magazine; (v) a recorded 1998 interview with Myatt by an antifascist employed by the publisher of the Searchlight magazine; (vi) a 1974 newspaper article; and (vii) the article about Myatt in the internet encyclopedia known as Wikipedia.

We shall examine each of these 'authorities'.

° Goodrick-Clarke

His identification of Myatt as 'Anton Long' is solely based on his claim that Myatt was the author of a typewritten manuscript titled *Diablerie, Revelations of a Satanist* a copy of which is in the British Library. He provides no evidence, no sources, for this claim of his, or for his other claims such as that "the ONA was founded by David Myatt" and that Myatt was "a long time devotee of satanism."

Goodrick-Clarke also failed to research and provide any documentary evidence from primary sources regarding Myatt's life so that it could be compared to the life described in the *Diablerie* manuscript; failed to ask Myatt himself about the manuscript - which Myatt had denounced as a forgery - and in addition makes several factual errors including the year of Myatt's birth, the year he first met Colin Jordan, and that Myatt's two terms of imprisonment were both for six months. He also failed to mention relevant facts such as Myatt's 1970s arrest by the Yorkshire Regional Crime Squad and Myatt's subsequent criminal trial and conviction for organizing and leading a gang of thieves.

Goodrick-Clarke therefore presents only his personal opinion and thus his book does not provide any evidential facts in regard to Myatt being Anton Long or having founded the O9A.

That Goodrick-Clarke's book is and has been often cited as 'proof' of that urban tale thus provides a classic example of the fallacy of argumentum ad verecundiam, the fallacy of appeal to authority.

° Jacob Senholt

In his thesis, Senholt - after claiming along with many others, and like them without providing any evidence, that Myatt wrote the terrorist manual *A Practical Guide to Aryan Revolution* which allegedly influenced David Copeland {5} - presents his circumstantial evidence that Myatt=Long.

i) He mentions a 1978 text, Copula cum Daemone, which he claims was written by a DW Myatt and was "in a collection of ONA manuscripts" manuscripts but does give the title of this collection nor any details of publication or images of the text nor any evidence that it was written by Myatt. He them claims that in later digital editions of this text - which again he provides no references to or images of - it was attributed to various other authors and concludes that this is "a clear example of a text originally issued by Myatt, and later disguised with a pseudonym."

In other words, he does not provide any evidential facts but presents only his personal opinion.

ii) He goes on to claim that the Diablerie manuscript "reveals details of Long's life that appear remarkably similar to Myatt’s own life" and cites Goodrick-Clarke and yet as with Goodrick-Clarke he does not provide comparisons using research based on documentary evidence from primary sources regarding Myatt's life.

Thus and yet again he does not provide any evidential facts but presents only his personal opinion.

iii) His next claim is that since writings by Myatt and the ONA have been published by the same publisher there "is a direct connection" which is a spurious conclusion since publishers often print items from various authors which does not mean the various authors are connected in any way.

iv) His next piece of circumstantial evidence "concerns the use of alternate dating-systems",about which he states that since both Myatt in his National Socialist writings and the ONA use "yf, designating the Year of the Führer" there is a connection, neglecting to mention - or failing to discover through research - that other groups such as the Ku Klux Klan and Willian Pierce of National Alliance fame and other neo-nazis have used the same dating system, both in its English form and its German form of 'Jahr des Fuhrers' {6}.

(v) His final piece of circumstantial evidence is linguistic, claiming that "when one has a closer look at many of the basic ideas and the terminology used in the ONA, it appears as if there are many glaring similarities to Myatt's own ideas." He cites terms such as Homo Galactica, causal and acausal, and Aeons while failing to mention that such borrowing of terms, ideas and concepts, is and has been common for centuries and is not evidence of a direct and personal link between those using such terms, ideas and concepts.

Following these claims, he further claims that Myatt's diverse and exeatic life is an example of O9A Insight Roles which mean "gaining real-life experience by working undercover for a period of 6-18 months".

Of five Insight Roles Senholt cites three - (a) "Join or form a covert insurrectionary organization, dedicated to National Socialism", (b) "Convert to Islam and aid, through words, or deeds, or both, those undertaking Jihad against Zionism and the NWO", and (c) "Join or form a National Socialist group or organization, and aid that organization and especially aid and propagate historical revisionism" - which he claims Myatt has undertaken.

What Senholt neglects to mention is that Myatt promoted National Socialism for thirty years (1968-1998) not for the "6-18 months" of an Insight Role, and was a Muslim who supported Jihad for over ten years (1998-2009) not for the "6-18 months" of an Insight Role. Which places Senholt's claim into perspective. In addition, he does not mention the obvious facts that the O9A might have been inspired by the exeatic nature of Myatt's exeatic life to concoct such Insight Roles, and that Myatt's life does not include other suggested roles such as being an assassin and joining the police or the armed forces.

In summary, Senholt's thesis does not provide any evidential facts in regard to Myatt being Anton Long or having founded the O9A. That it is often cited as 'proof' of that urban tale thus provides another classic example of people committing the fallacy of argumentum ad verecundiam.

° Massimo Introvigne

In his treatment of Myatt and the O9A, Introvigne himself commits and relies on the fallacy of argumentum ad verecundiam by blandly stating that Goodrick-Clarke had 'confirmed' Myatt was Anton Long and that Senholt "offered a number of elements confirming that Long was indeed Myatt". Relies on, because Introvigne offers no evidential facts whatsoever, provides no research of his own, in regard to Myatt being Anton Long or having founded the O9A.

° Wikipedia And Other Articles

A modern example of argumentum ad verecundiam occurs when readers use an internet source such as Wikipedia as an authority even though what Wikipedia claims is a 'reliable source' includes articles in mainstream newspapers (printed and digital) and printed books and articles published by mainstream publishers written by journalists and others even if the authors of such books and articles commit fallacies such as argumentum ad verecundiam and the fallacy of Incomplete Evidence. Thus, in the case of Wikipedia the criteria is not evidential facts but the sources being published or broadcast by mainstream, established, mediums.

Hence why in the matter of Myatt and the O9A the respective Wikipedia articles rely on sources such as Senholt, Introvigne, Goodrick-Clarke, opinion pieces by antifascists, and articles from mainstream media sources. No evidential facts are presented in either case with the Myatt article for instance blandly stating in its 'Infobox' that Myatt was involved with the O9A between 1974 and 2016.

A classic example of other articles mentioning Myatt whose author(s) commit the fallacy of argumentum ad verecundiam - and the type of source considered 'reliable' by Wikipedia - is the CTC Sentinel published by the 'Combating Terrorism Centre At West Point' whose December 2021 issue stated that "the O9A is a occultist current founded by David Myatt in the late 1960s in the United Kingdom" and which publication only cites the personal opinion of Goodrick-Clarke as the 'authority' for such a statement of belief.

° A 1998 Article

In 1998 the antifascist *Searchlight* organization devoted most of the April issue of its magazine to Myatt under the headline *The Most Evil Nazi In Britain*. Over the intervening years the article has been repeatedly cited as 'proof' of Myatt's involvement with the O9A despite the article providing neither sources nor evidential facts for the numerous accusations made in regard to Myatt.

Among the many accusations made in the article were:

§ "Myatt is a leading member of the Order of Nine Angles (ONA) a satanic group that is considered extreme even by other satanists."

No evidence is presented for this accusation of him being a member, and neither is evidence presented for what constitutes being a 'member' of the ONA.

§ That the ONA was "formed by Myatt himself in the 1980s."

No evidence is presented for this accusation.

§ That Myatt had recently "shaved off his long-time beard" in order to disguise himself.

Propaganda lie, as any journalist, any local person, or any person from Combat18/NSM, could have discovered by visiting the village where Myatt lived or the nearby farm where he worked, both localities widely known given his arrest earlier in 1998 at his home by detectives from SO12 Scotland Yard.

§ That "in recent weeks [Myatt] has become increasingly concerned about journalists closing in on his perverted behaviour."

Propaganda lie, with Myatt at the time on bail following his arrest for incitement to murder with one of his bail conditions being to regularly attend Charing Cross police station in London, the nearest station to Scotland Yard, with Myatt having already issued a defiant public *Reply To Allegations*, {6} and with journalists warned by the police not to prejudice the on-going criminal investigation and case against Myatt.

The use of the gutter-press smear "perverted behaviour" indicates the defamatory nature of the item and the bias of the author, especially since what such behaviour is alleged to be is never stated.

§ "Myatt and his satanist friends."

The only persons named are Joe Short and Vic Norris. In regard to Joe Short no evidence is presented to prove he is a satanist so it is just a gutter-press smear.

As regards Norris it is claimed that he is "a close political and satanic friend of Myatt," but again no evidence is supplied to link the two, and no academic has mentioned Norris in connection with Myatt. The author claims that Norris and Myatt became acquainted through "their common interest in

satanism" but again provides no evidence whatsoever for what is yet another gutter-press smear.

§ "Myatt and the ONA hide behind a series of Post Office boxes across Britain."

Since Post Office boxes in Britain require(d) the user to registrar their name and address there is no "hiding", with author providing no details of who these alleged users are, and despite his boast about having conducted a 'special investigation' he provides no documentary evidence of who collects mail from these boxes or what literature is distributed from them.

The writer of the article would return to this claim about post office box in his 1998 interview with Myatt - see below - where he makes allegations but fails to provide any documentary evidence. {7}

° A 1998 Interview

In 1998 Myatt, who at the time lived with his wife and family in a village near Malvern and was the leader of the National-Socialist Movement, agreed to a recorded interview with an antifascist employed by the Searchlight organization. The interview took place in the small town of Craven Arms in Shropshire with Myatt travelling alone by train while the antifascist arrived by car accompanied by a burly bodyguard. The interview took place in a typical English Pub not far from the railway station and consisted of the antifascist asking Myatt questions which Myatt politely answered.

During the interview - which since 2021 has been available on the Internet {8} and has elicited numerous responses - three themes dominated: Myatt's alleged involvement in the satanic group the Order of Nine Angles, whether Myatt was 'Anton Long', and the post office boxes used or allegedly used by the O9A in distributing their literature.

In the interview Myatt, on his word of honour, denied being Anton Long many times, as he denied, again on his word of honour, any practical involvement with the O9A. He also explained that some of the material, allegedly by the O9A, that the antifascist produced, described, or referenced, was despicable and that he would have nothing to do with the people who wrote such things.

As the interview revealed, and as the antifascist later never tired of saying, he believed that in the post boxes he had evidence of not only Myatt being Anton Long but also of Myatt's involvement with the O9A, and at one point in the interview made the naive ploy that Myatt had been filmed collecting mail from one such box. Myatt knowing from experience of police interviews this was a ruse, smiled, and mentioned he was simply doing a favour for a friend whom he refused to name because he had given his word of honour never to do so.

Unbeknown to the antifascist at the time, Myatt had mentioned doing a favour for an occult-involved friend in correspondence with Professor Kaplan who, regarding a letter from Myatt dated 20 June 1996, wrote in a book published in 1998 that Myatt's "interaction with England's occult underground was undertaken in a clandestine effort to influence those to adopt National Socialist beliefs [...] and that his relationship with the ONA is based as well on personal friendship and an agreement to agree to disagree on many things." Kaplan additionally cited a letter Myatt had written to another person in July 1994 which said exactly the same thing. {9}

During the long interview with the antifascist, Myatt never shouted, or ranted, or lost his temper but remained polite, despite the antifascist repeatedly asking the same questions, saying the same things over and over again, and attempted to twist what Myatt had said. The antifascist even noted several times that Myatt smiled when asked a question.

At one point the antifascist pointedly said that he did not believe Myatt, thus calling Myatt a liar even

though Myatt had given his word of honour several times, and at the very end of the interview - which was not on the recording made publicly available in 2021 - the antifascist lost his temper and shouted at Myatt in respect of being Anton Long:

"Why don't you just admit it!" But even then Myatt remained calm.

Given the previous lies told and the allegations made about Myatt by the antifascist, given the repetition of such lies and allegations during the interview, and given that the antifascist in person had accused Myatt of being a liar, Myatt had no option but to challenge him to a duel with deadly weapons (pistols or swords) given Myatt's life-long belief in personal honour and the centuries-old European traditions surrounding it. {10}, {11} One tradition of which was a person being fair and which tradition lived on in the nineteenth century English expression "it's not cricket" in relation to personal behaviour and in the now deprecated English expression "playing the White man" and the also now deprecated American "that's mighty White of you."

During the interview Myatt several times explained to the antifascist the consequences of continuing to make dishonourable accusations about him.

That the antifascist would later lie about where Myatt lived and mock Myatt's belief in honour and the European tradition itself was revealing, as was the fact that he never replied to Myatt's challenge to a duel nor apologized for telling lies or for propagating gutter-press smears about him.

It was therefore no surprise to those that still upheld the noble concept of honour that Myatt subsequently, and following the centuries-old European tradition surrounding the duel, publicly described the antifascist as a coward and regarded his own honour as having been vindicated.

Among the lies the antifascist told concerning his meeting with Myatt were: (i) that Myatt carried and showed him an SS-Ehrendolch, the dagger carried by SS members to defend their honour and that of their family; (ii) that Myatt at the time lived in Shropshire in a caravan with his friend Richard Moult; (iii) that he, the antifascist, had 'proved' by his repeated mention of post office boxes that Myatt was involved with the O9A and was Anton Long, and (iv) that Myatt during the interview had admitted being Anton Long.

As was his habit, the antifascist never presented then or at any time anything evidential, no documents acceptable in a Court of Law, for his claims, with his widely trumpeted 'proofs' - especially about post office boxes - residing solely in his mind.

Over a decade later, in 2021 when a recording of the first part of the interview was made public, the reaction of others was typical of their belief in the urban tales about Myatt, for among the comments were:

> "Old interview with the illusive David Myatt, who's been a militant neo-Nazi, a militant jihadist, alleged leader of the far-right occultist Order of Nine Angles, and several other fascinating & terrible things. In this he pretends (badly) not to be O9A."
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> "It's kind of hilarious that the O9A people who published this think that this somehow definitively proves that he's not Anton Long."
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> "Myatt lying and equivocating about his role in the Order of Nine Angles."

Not one of them mentioned Myatt giving his word of honour, or the importance attached to giving one's word of honour in European and other traditions, or provided any evidential facts in support of their religious belief in the lies about him and about the O9A, lies which had by 2021 become part of

not only a modern urban tale but the Establishment orthodoxy in regard to Myatt.

It is interesting and perhaps indicative that no one, including the antifascist interviewer himself, has ever mentioned that Myatt's account in that interview is supported by documentary evidence: as in correspondence in 1996 with Professor Kaplan, several years before Myatt's interview with the antifascist. {8}

° A 1974 Newspaper Article

Concerning the article which was titled *Devil Rites in Yorkshire - Leeds Satanist Speaks*, Myatt wrote in 2012:

> "The journalist promised to let me read his final copy before it was published – a condition I had specified before giving the interview – and several photographs of me were taken, with him suggesting I hold something to do with the Occult, since he had noticed I had a collection of horror, and Occult, fiction (most of which in fact were given or loaned to me by Eddy Morrison). Perhaps foolishly, I agreed, holding up some Occult thingy which Joe Short had given to me a few days before. Our conversation lasted for about half an hour, during which the journalist took a few notes (it was not recorded).
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> I assumed that he would simply recount what I had said. Of course he neither showed me the article before publication, nor printed what I said, except for one short sentence about causing chaos. The journalist also made some rather silly allegations about animal sacrifice, which were investigated at the time by both the Police and the RSPCA whose conclusion was that they were fabrications concocted by the journalist, and perhaps, as I concluded, to get his name on the front page of the newspaper and sell more copies. What surprised me (and to be honest, upset me, for a while), after this interview, was how so many people believed everything the journalist had written, without bothering to ask me for my side of the story. As if just because something was printed in some newspaper or other then “it must be true” or – as the cliché of mundanes goes: “there is no smoke without fire.” And it was then that I learnt several valuable lessons: just how easily people can be manipulated, just how dishonest and conniving (and thus dishonourable) some journalists seemed to be, by nature; and just how powerful the established Media was, able make or break a person’s reputation." {12}

In part two of his political memoir *Ethos of Extremism* {13} covering the years 1973-1975 Myatt also wrote that his 1970s involvement with the Occult was for the sole purpose of infiltration in the cause of National Socialism. The section is worth quoting since it is another neglected writing by Myatt. I have emphaised by italaziation one relevant passage.

> "There also developed in me during this time, and because of my involvement with C88, [Column 88] a realization that both covert action and terrorism were or might be useful tactics to employ in the struggle for victory, a struggle which I - extremist and fanatic that I was - accepted would be brutal, violent, and bloody, and thus possibly cost the lives of some of us, some of our opponents, and even some non-combatants [...]
>
> In respect of covert action, I came to the conclusion, following some discussions with some C88 members, that two different types of covert groups, with different strategy and tactics, might be very useful in our struggle and thus aid us directly or aid whatever right-wing political party might serve as a cover for introducing NS policies or which could be used to advance our cause. These covert groups would not be paramilitary and thus would not resort to using armed force since that option was already covered, so far as I was then concerned,

by C88.

The first type of covert group would essentially be a honeytrap, to attract non-political people who might be or who had the potential to be useful to the cause even if, or especially if, they had to be 'blackmailed' or persuaded into doing so at some future time. The second type of covert group would be devoted to establishing a small cadre of NS fanatics, of 'sleepers', to - when the time was right - be disruptive or generally subversive.

Nothing came of this second idea, and the few people I recruited during 1974 for the second group, migrated to help the first group, established the previous year. However, from the outset this first group was beset with problems for - in retrospect - two quite simple reasons, both down to me.

First, my lack of leadership skills, and, second, the outer nature chosen for the group which was of a secret Occult group with the 'offer', the temptation, of sexual favours from female members in a ritualized Occult setting, with some of these female members being 'on the game' and associated with someone who was associated with my small gang of thieves [...]

For some time, this underground group appeared to flourish, with some 'respectable' people recruited - initially a lecturer, a solicitor, a teacher, among others - with some of the recruits becoming converts to or in some way helping our political cause, and *with such clandestine recruitment aided, later on, by some unexpected, non-factual, unwanted, publicity.*

But what happened was that, over time and under the guidance of its mentor, the Occult and especially the hedonistic aspects came to dominate over the political and subversive intent, with the *raisons d'etat* of blackmail and persuasion, of recruiting useful, respectable, people thus lost.

Hence, while I still considered, then and for quite some time afterwards, that the basic idea of such a subversive group, such a honeytrap, was sound, I gradually lost interest in this particular immoral honeytrap project until another spell in prison for an assortment of offences took me away from Leeds and my life as a violent neo-nazi activist."

The citation of the 1974 article decades later on Social Media and elewhere as 'proof' that Myatt was a satanist is thus not only another example of the fallacy of argumentum ad verecundiam – of appeal to authority - but also of failing, for whatever reason or reasons, to provide or even mention Myatt's 'side of the story' which is the fair, the civilized, thing to do. As somone wrote in 2023:

> "In the lands of the West, as often elsewhere in the world, the virtue of fairness has for centuries been admired with its cultivation in the individual regarded as a necessity for a civilized, cultured, society, based as the virtue was on restrained personal behaviour. The virtue was enshrined in one of the principles of Western jurisprudence: that the burden of proof is on the person who accuses not on the accused. Hence the fairness of the presumption of innocence until probative evidence proves otherwise." {14}

So far, no probative evidence of the kind used and examined in a Court of Law has been provded and neither have any of Myatt's accusers publicly given him the benefit of the doubt.

Conclusion

In his 2012 text titled *A Matter Of Honour* {12} Myatt responded to not only the allegations of him being 'Anton Long' and involved with the O9A but also to those who like Goodrick-Clarke and Senholt and

the mainstream media repeat such allegations without providing any evidential facts.

Since Myatt's response eloquently summarizes the points made in this essay of mine I quote a substantial part of it:

> "My own rather old-fashioned view is and was that a personal knowing of someone, extending over a period of many months if not a year or more, is the only honourable way to form a reasoned opinion about someone. For honour means the cultivation of traditional gentlemanly and ladylike virtues and one of which virtues is that we strive to treat other human beings in a fair way; ignoring what others have said or written about them; ignoring their past (real or alleged); and giving them the benefit of the doubt unless and until direct personal experience, direct knowledge of them, reveals them to be dishonourable [...]
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> In respect of allegations about involvement with satanism and 'being Anton Long' - and in respect of those who manufacture and propagate them - my own experience, my pathei-mathos, manifest in my philosophy of Pathei-Mathos, leads me to two conclusions. My first conclusion is that the research done by some modern authors and even some academics - whose works are published by reputable publishers or quoted by others engaged in academic research - is inadequate and does not meet the taxing criteria of scholarship. Thus these works are unreliable; they have no gravitas, no worth - in terms of learning - for the sagacious.
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> My second conclusion is that most if not all modern Media that concern themselves with the deeds and lives of individuals – from un-scholarly books and essays, to newspapers, to television news programs and political documentaries, to magazines, to the World Wide Web – are by their very impersonal and mass-media nature unethical. Why? Because they are un-numinous, and encourage and often embody hubris, being as they are the realm of personal opinions, hasty judgement, and misapprehension, and the abode of those for whom 'a story' or some personal/political agenda/prejudice or 'their career' or some unethical un-numinous abstraction (such as 'the public interest') come before honour, empathy, and the reasoned judgement of a personal knowing that has extended over a lengthy period of causal Time and/or been based on an extended period of scholarly research.
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> A corollary is that those who use such Media, and/or unscholarly books/essays, as sources of allegedly reliable information, as a guide, as *a* or as *the* basis for their judgement about and knowledge of someone or some many, are being unfair and uncultured because lacking in the following necessary virtues: (1) a reasoned, balanced, and thus ethical, judgement; (2) the empathy of manifold direct personal contacts; and (3) a scholarly research and/or a personal knowing extending over many years. Virtues which are the genesis of a genuine understanding of, and thence an unbiased knowledge of, another human being; and virtues which rapid, impersonal, mass means of modern communication actively discourage and which virtues are seldom, it seems, cultivated and employed by those involved with and who use and who rely on such modern means for information.
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> Quite simply it is matter of honour. Of personal knowing. As I mentioned above, the traditional gentlemanly and ladylike virtues and their cultivation are no longer the standard which individuals are expected to aspire to and to uphold. Thus I do not expect the plethora of rumours and allegations about me to suddenly cease, although I admit I do and perhaps naively nurture a vague hope that what I have written here may cause a few individuals to reconsider the veracity of such rumours and allegations."

It is clear that The Urban Tale Of Myatt And Long, like most urban tales, is not based on evidential facts and is and has been believed because believers are or were susceptible to persuasion or are or were influenced by propaganda or because they do not or they did not employ the human faculties of reason, logic, and honour.

Kerri Scott
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v. 2.01

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References

{1} In the matter of forensic linguistics - in this specific matter, of author profiling - the task would be formidable with the result or results open to question given the volume of material written by both Myatt and the pseudonymous Anton Long and given that the forensic profiler would have to subjectively select what texts from what year or years to compare.

Since 1984 with the publication of his monograph *Vindex - Destiny of the West* to 2022 with the publication of his *Numinosity, Denotata, Empathy, And The Hermetic Tradition*, Myatt has written thousands of pages of texts. The texts also vary in subject matter, from polemical propagandistic texts in support of National Socialism (1984-1998) to ideological tracts in support of his 'ethical National Socialism' (1996-1998) to items supporting a particular and radical interpretation Islam (2001-2008) to his post-2012 writings about his philosophy of pathei-mathos to his autobiographical effusions such as his 2014 collection of essays titled *One Vagabond In Exile From The Gods* and the letters included in parts two and three of his *Understanding and Rejecting Extremism*. There is also the matter of Myatt's translations of and commentaries on tractates of the Corpus Hermeticum (2017) and his 2017 scholarly monographs *Classical Paganism And The Christian Ethos* and *Tu Es Diaboli Ianua*.

In the case of Anton Long there are also thousands of pages of texts, from some of the typescripts included in Naos (1989) to The Satanic Letters (1992) to *Enantiodromia - The Sinister Abyssal Nexion* (2012).

The issue is further complicated by writings published between 1992 and 2011 which do not bear the name 'Anton Long' and thus are anonymous but which anonymous texts many critics have assumed without any evidence were written by Anton Long. As described by Rachael Stirling in 2021,

> "Crucial to understanding and appreciating O9A philosophy is the study of the writings of Anton Long, 1976-2012, for they are the primary sources, the only primary sources, of that philosophy. Which writings were published under that name or using the two pseudonyms which he himself has acknowledged, which are (i) "Stephen Brown", with reference to the two volumes of *The Satanic Letters*, 1992, and (ii) "Thorold West", with reference to the manuscript of *Naos: A Practical Guide To Modern Magick*", 1989. These primary sources include those two works, the four novels of the Deofel Quartet published between 1976 and 1992, The Last Writings of Anton Long published in 2012, and the classic texts *The Gentleman's – and Noble Ladies – Brief Guide to The Dark Arts* (2008), *Concerning Culling as Art* (2011) and *The De-Evolutionary Nature of Might is Right* (2011).
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> Other sources - O9A texts published between 1990 and 2012 - are therefore secondary and tertiary sources and represent the interpretations and opinions of others regarding Anton Long's philosophy and the Seven Fold Way that he devised.

> For what has hitherto been rejected or ignored by O9A critics, by some O9A supporters, and by all O9A opponents, is the scholarly detail, the view, that not all O9A texts published between 1990 and 2012 were written by Anton Long, whomsoever he was. Thus of all the texts in the three volumes of Hostia, published in 1992, only a few have the name Anton Long, or the initials AL, or the name Stephen Brown, attached to them, and it is an un-scholarly but common mistake to assume that uncredited texts - such as the one titled *Conquer, Destroy, Create* in volume II of Hostia - represent his, that is O9A, philosophy." *The Boundaries Of O9A Philosophy*, https://archive.org/download/o9a-boundaries-philosophy/o9a-boundaries-philosophy-v5.pdf

{2} *Black Sun: Aryan Cults, Esoteric Nazism, and the Politics of Identity*, NYU Press, 2003.

{3} Per Faxneld and Jesper Aa. Petersen (editors), *The Devil's Party: Satanism in Modernity*, Cambridge University Press, 2012.

{4} Brill, Leiden, 2016. ISBN 9789004244962.

{5} Following Myatt's arrest in early 1998 by police officers from Special Branch based at Scotland Yard, the British police in conjunction with the Canadian police and the FBI spent three years trying to prove that Myatt wrote that document, having seized his computers and files, searched his home for over seven hours, and travelled to places such as Canada to interview witnesses. They failed to find any evidence and Myatt was released from his bail in the Summer of 2001.

{6} https://www.nytimes.com/1991/11/03/world/klan-seizes-on-germany-s-wave-of-racist-violence.html

{7} In his 1998 *A Reply to Allegations* - a statement ignored then and since by journalists, academics, and others - Myatt wrote:

> "For over twenty years, journalists, those opposed to National-Socialism, and dishonourable, egotistical weak-willed rumour-mongers among the so-called racial-nationalist 'Movement', have been circulating rumours and making allegations about my personal involvement with Occultism and Satanism. This is despite the fact that I have denied and do deny ever having been a 'Satanist', and despite the fact that I have stated many times that I regard Satanism as decadent and morally wrong.
>
> These rumours and allegations were started by, and are still circulated by, my enemies for one simple reason - to try and discredit me personally. For, if I can be discredited in such a way, people will not take seriously what I have written about National-Socialism and what I have done for this most noble of Causes.
>
> When I write or say that National-Socialism and the Occult are incompatible, I mean it. When I condemn Satanism as un-Aryan, as morally wrong, I mean it."

A Reply to Allegations is included in *Selected National Socialist Writings Of David Myatt*, https://archive.org/download/myatt-selected-ns-writings1/myatt-selected-ns-writings1.pdf

{8} https://www.youtube.com/watch?v=RZZeuPoplu4

Update, 2026: "This video is no longer available because the YouTube account associated with this video has been closed."

{9} Kaplan, Jeffrey. *Nation and Race: The Developing Euro-American Racist Subculture*, Northeastern

University Press, 1998, chapter 5, p.125.

{10} Years later, in 2014, Myatt would write that,

> "the concept, and the question, of honour is perhaps the most constant thing in my life, from teenage years in the Far East learning a Martial Art with its unwritten code of personal conduct, through my NS decades, to my Muslim years, to my 'numinous way' and thence to my philosophy of pathei-mathos." *Some Questions For DWM*, https://davidmyatt.wordpress.com/questions-for-dwm-2014/

{11} The adherence to honour, and to chivalry of which it was a part, was for hundreds of years a European tradition for those of innate noble character as evident in legends such as those recounted in Malory's *Le Morte d'Arthur* and detailed in *The Booke of Honor and Armes*, published in London in 1590, with its statement that "honour is preferred before life" and its list of the type of lies that merited a challenge to a duel.

That many men in some European lands, such as Germany, upheld such a noble tradition until 1945 says much about their character, much about 19th and early 20th century Germany, and much about the post-1945 world.

{12} The text is included as an appendix in the third edition of his *Extremism And Reformation*, published in 2019, ISBN 9781691707423.

{13} *The Ethos of Extremism - Some Reflexions on Politics and A Fanatical Life*, https://davidmyatt.wordpress.com/wp-content/uploads/2017/10/ethos-extremism-extracts.pdf

{14} *Concerning Fairness And Fallacies*, https://archive.org/download/fairness-fallacies-1/fairness-fallacies-v1.pdf

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